

JAPANESE MAGAZINES

Reds in White

In discussing the German-Soviet war, "General Winter" is much in evidence in the December issues of Japanese magazines. Here is the opinion of a specialist, S. Mori, in *Jikyoku Joho*: "In spite of a little news here and there telling of small-scale German and Finnish actions on the northern front, it is a fact that this whole front is firmly held by the Red Army. Leningrad is also firmly in the grip of its regular and citizen troops. In other words the situation there is the same as two months ago. Although the German Army had, in conspicuous style, smashed the Stalin Line and made repeated attacks on Moscow, the fall of this Red Troy is not yet forthcoming. At the same time, the German successes in the south of Russia are great indeed. With the exception of the Don Basin, the entire Ukraine is in German hands. Leningrad, however, is surrounded by deep forests, so that supplies could not be totally cut off. . . . The onset of winter is equally dangerous to both warring sides, but is felt more by the Germans, whose motorized columns must be immobilized by the freezing cold. The Russians are now reaping the fruits of their insistence on cavalry and ski troops. But the remaining Soviet industry is so weak that it can supply guerrilla actions only; it is certainly *hors de combat* as far as large-scale military action is concerned."

Reds in Fastnesses

Yahei Oba has laid aside his general's uniform and become instead a well-known writer with an output far above the average in quantity. He is an adviser to the *Osaka Mainichi*, being at the same time an authority on classical Chinese military philosophy. In *Nippon Hyoron* he writes about problems which would have puzzled old Sun-tzu: "On October 2 Germany, with two million men, started the general drive on Moscow on a front of 400 kilometers, but owing to bad weather and the strong resistance of the Red Army the battle wavered to and fro. The incredible resistance of a Bolshevik host that hitherto had been invariably beaten is explained by the political and strategic consequences should Moscow fall. Stalin wants the Germans to toe the line Moscow-Rostov. . . . The Red Army has the advantage of being able to make use of the fortifications behind Moscow. After the great losses sustained by the proletarian fighting forces, their successful resistance so far can only be understood as a result of modern fortifications and land mines. By furiously counterattacking, the Communist war machine is piling new losses

on its old ones, and the German Army will take advantage of these reckless sacrifices after spring has set in. As Germany is out completely to destroy the Red military power, the challenging attitude adopted by the proletarian *brigades de choc* complies exactly with what the Germans are after. So in spite of the delay in the general advance of the swastika'd juggernaut, the *potentiel d'attaque* of the German armies should not be underrated. Germany seems to estimate the remaining strength of her world-revolutionary adversary as consisting of 100 divisions all told; if she succeeds in destroying, by a war of attrition, fifty of these divisions around Moscow, she can easily deal with the rest by destroying them one by one. But will Hitler, after all, insist on a speedy attack on Moscow? He recalls that the repeatedly frustrated attacks on Verdun were the principal reason for the German defeat in the last world war. So it is possible that the Führer, with a wise shake of the head, will shift the scene of battle to the south."

Nikolaievskia

Japan's policy has found its most significant expression in the term *Toa-Kyoeiken* (East Asia Co-Prosperity Sphere) and in the more poetic *Hakko-Ichiu* (the people from the eight corners of the world living together under one roof). An essential part of this program is the settlement of Japanese farmers in Manchukuo. This "New Earth," where Chinese, Mongols, Manchus, and Japanese live peaceably together, might well be called the "melting-pot of the Far East." Japan intends to settle one million families in Manchukuo in four periods of five years each. Already 100,000 have emigrated during the last five years, and 220,000 more are going to leave Japan by 1946. These farmers know their task will not be an easy one, but their work on the rich Manchurian soil is of the utmost importance to Japan. The fact that Japan is ready to learn from the experience of other nations is shown by the interesting article on Nikolaievskia by Major-General Yuasa in *Bungei Shunju*, one of the high officials in the Manchukuo Government. In Nikolaievskia Russian settlers have created, with only thirty-six cows, twenty-two horses, and no cash at all, a small village which will soon be at least self-sufficient. Since April 1941, when the enterprise was started, these people have proved what can be done by hard work and indomitable energy. The writer concludes with admiration: "This village is the expression of the spirit which creates a

new order of human society and is a lesson for us Japanese."

No Encircling Gloom

The encircling gloom of the "ABCD Line" does not exist for S. Matsubara who, in *Nippon Hyoron*, unfolds a beatific vision, "Dream of Southern Lands," of how things will stand in the South Pacific in the fullness of time: "Marvellous things are to be had in the countries of the Southern Pacific.... There is teak wood, rubber, oil.... The seas are swarming with fish and crabs.... The Japanese language is spreading everywhere so that we do not need to learn the idioms of the natives.... All the riches of the earth are concentrated in the hands of the white men; we must win back, through fighting, the treasures of the gods and, by tearing them from the robbers' hands, restore them to mankind.... At that time there will be few houses in Japan that have not sent two or three of their sons into the lands of the South. He who today receives letters from his sons at Saigon will get a present from his daughter at Singapore tomorrow. In the evening the oldest son will be heard broadcasting from Batavia and, the next morning, son number two will be heard from Melbourne.... Fortunately in our schools the right relationship between human beings is taught, which is the basis of every colonial policy. As Japanese culture and law are highly developed, the contact with other races will be governed by respect and kindness. Not through British or Dutch but purely Japanese methods the 'Third Japan' will be firmly established in the Southern Seas."

Struggling Samurai

S. Okuno, in *Kaizo*, adds a new touch to the vogue of analyzing Hitler's *My Struggle* in magazines and pamphlets by comparing it with an old Japanese book, the *Hagakure*, a collection of maxims by the samurai Yamamoto Tsunetomo who served the Daimyo of Saga, near Nagasaki. This samurai became a Buddhist monk after the death of his overlord because at that time suicide after the death of one's chief had already been forbidden. The maxims of this wistful samurai-priest were brought to paper about 1710 by one of his disciples. "*My Struggle* is the *Hagakure* and the *Hagakure* is *My Struggle*. Both books lay stress on unconditional self-surrender to the country, despise mere knowledge and smile on the cautious bourgeois attitude, praising instead courage and daring recklessness as high virtues. Both books constitute an attack of idealism on materialism."

What Sacrifice?

The words "sacrifice" and "unnecessary expense" are never so frequently heard as in war time, and the question usually arises, "Where are the limits? What is really necessary and what is not?" Two essays in *Kaizo* review this problem from different angles.

N. Okuma discovers interesting relations between the new conception of life and the meaning of "sacrifice." Two features are characteristic of our new conception of life: we are part and parcel of the state, and, secondly, our notions are more constructive and logical than they have ever been in the past. "When we say we will complete our system of defense by sacrificing part of our national life, what part of our life is really the one that has to be thrown overboard? Is it financial extravagance, irresponsibility, and decadence, or is it life itself, spirit, and talent? By sacrificing the latter the state will suffer, but in the former case it is only our habits which are hurt. Therefore it is important to draw a clear line between the two meanings of the term 'sacrifice in war time.'" N. Nakajima, on the other hand, thinks that modern Japan sometimes makes the mistake of neglecting cultural movements and even pleasures. "There are limits to everything and man has to relax, especially during a war. It would be a great mistake to put the screw on all pleasure. I would even say that the people absolutely need pleasure, but it should be animated by a healthy spirit, like, for instance, Germany's 'Strength through Joy' movement."

Prejudice Must Go

"The perfection of our Defense State System requires one fundamental condition, namely that the whole nation be united in one organization which gives everybody the possibility of fulfilling his duties as a subject of the Emperor," says H. Shimomura in an article entitled "Obstruction of our National Organization" in *Bungei Shunju*. "But Japan is still far from this ideal state of things. There are cases where a certain part of the nation has been excluded from this organization" . . . and "there are *Tonarigumi* (neighborhood-associations) where a certain group of people has been excluded and compelled to enter another association where people of the same group live." This "certain group" stands for the so-called "New Citizens" who received their name at the time of the Meiji Restoration. They are also known as *Etas* and their origin is rather obscure, but they are supposed to be descendants of people who had the formerly defiling tasks of killing animals or tanning hides. As Japan has been a Buddhist country for more than a thousand years, these outcasts lived "under the shadow of death" from generation to generation, and only the abolition of the old feudal system has finally changed their condition. Hardly seventy years separate modern Japan from the feudal age and its class distinctions. It is therefore only natural that this prejudice should still exist here and there. But modern Japan does not tolerate anything that might tend to hamper the development of its national unity. The writer ends with the courageous words: "There is nothing worse and nothing more obstinate than evil customs of olden times. We have to examine ourselves and do our part in stamping out such evils."—P.